

The Temple Artisan

DECEMBER, 1909

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

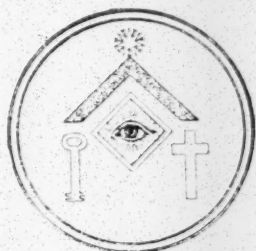
The Temple Artisan

Vol. X.

DECEMBER, 1909

No. 7

Behold, I give



unto thee a key.

WHAT DOEST THOU FOR ME

When Star struck Star and space was quivering from the shock, while flames were flashing red and white hot metals crept in streams between the fiery tongues which leaped from place to place in search of food for burning. I sought and found and held thee in the hollow of my hand till once again the power of Water intervened and cooled the molten mass, then gathered up the remnants and formed another ball on which my feet might rest the while I built another nesting place for thee.

Another day of time, when floods were loosed and over-whelmed the earth, on torrents fierce I rode to rescue thee. In rest, in trough of wave I sought and found and tore thee from the water demons' clutch, those demons of the depths who seize and drag the sons of men down to the ocean floor and take their blood for starring gems to deck savage crowns.

While other Gods looked down on earth from ether signs in search of portents for their guidance in the war of worlds, I sought thee out for thou wert more to me than all dead worlds.

Through all the kingdoms of the earth, in year or space through blackest night and light of day, in this, another age, I sought thee in thy wanderings, paid thy ransom, brought thee home. And thou, what dost thou for me?

Thou now hast come unto the parting of the ways and if thou turnest from the way marked out by me and mine, then transient life alone remains for thee.



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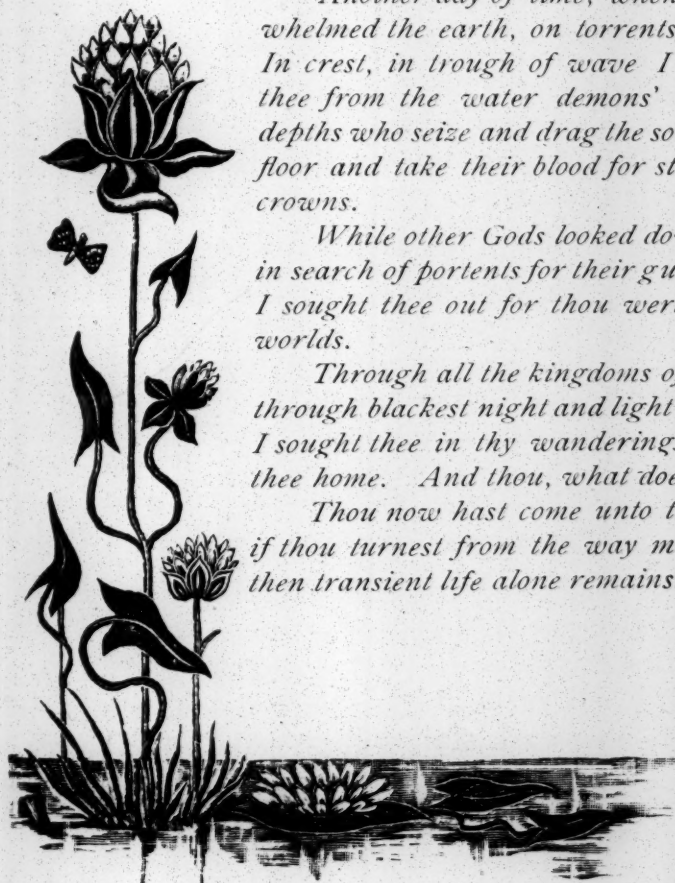
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CHRISTMAS HYMN.

Sweetheart, Sweetheart, sit by my side and sing,
No song of love, no minstrel's lay,
But a Holy Christmas Hymn,
A song as sung by the Heavenly Host,
As it gazed on a manger low
Where lay a child in swaddling clothes,
Two thousand years ago.

Sweetheart, Sweetheart, the song I wish to sing,
This poor sad world needs far, far, more
Than the treasures of a king;
The Heavenly Host hath veiled its face,
It sings no song today,
For over the earth the Christ-child blessed
Rests the curse of a trust betrayed.

Sweetheart, Sweetheart, it is such as you and I,
Who must sing that song, till its echoes reach
And pierce the brazen sky,
And bring again that Heavenly Host
To sing as it sang before;
Not o'er a child, but a man this time, in the
Prime of his Godly power.

The man of men—the Christ of God.
O, lift up your hearts and sing,
For soon again will come from on High
One, all can crown as King;
King of our hearts, King of our lives,
King of this now dark star,
King of the downtrodden races of Earth,
Our blessed Avatar. B. S.

FROM THE PLACE OF SILENCE.

TO YOU—

Comes "the voice of one crying in the wilderness."

Are you to be found among the sorely disappointed, heart-hungry souls who have long been seeking in vain for the realization of some high ideal? those who have been growing more and more dissatisfied with what life seems to offer and feel appalled at the apparent inadequacy of the present methods of Church or religious organization, Science, Art or Social conditions to satisfy the ever increasing craving of your soul for something, you know not what, something to which you can give no name?

Do you believe that you could satisfy that hunger of the soul or still the unrest which is now driving you on as with a whip lash into everything that seems to promise a change, if you might accomplish the realization of some personal ambition, the gratification of passion, or the upheaval of home, family, or business associations? If you hold such a feeling, you may be on the verge of making forever impossible the satisfaction of that hunger, the stilling of that unrest.

Perhaps you are trying to solve life's deepest mysteries from the standpoint of their effects instead of from that of their causes. It never yet has been done by man. You cannot so flout and disgrace your Creator as to believe that the all powerful, sacred and beneficent laws of universal life could bring you to your present stage of evolution and then leave you at that imperfect stage with no means by which you could carry out their decrees. Those decrees point to self-conscious attainment of the ideals which those laws have formed in your nature. Realization of present limitations may be the cause of your deep dissatisfaction with all that which seems to promise so much only to leave you more discouraged after each effort toward attainment. Yet those efforts have been gradually bringing you to the point where it is possible for you to perceive the one all important necessity for your next step, when it is presented to you rightly.

All prophecy, all revelation, even the revelations of your own higher nature, have taught that there was just one Being or one Attribute which was capable of leading or teaching you the way to all attainment. Have you ever asked yourself how you were going to recognize that Being or Attribute when it came on the scene of action?

The predictions and prophecies of the holiest, most self sacrific-

ing souls of all time; all science and invention; even the very stars in heaven, as well as the sun that is now entering the sign of the Water-Bearer, all prefigure the second coming of the Son of Man and the servant of the people, and the period of his coming. Deep unrest, widespread rebellion, passionate demands for freedom in all walks of life, all proclaim the same tidings; for without the latter the former would be inadequate. One demands and the other supplies the necessary information. The before mentioned prophecies and revelations also predict or indicate the evolving of "peculiar children," in whom the long atrophied psychic senses of the race will be again aroused and by means of whom many of the long hidden mysteries of life will be unsealed. As has also been foretold, many false teachers are appearing who "if it were possible would deceive even the elect," the prepared. Therefore, we, who bring the message that has been sent to you, can only leave it to your own soul to decide the authenticity of the Message and its application.

Thirty-five years ago there came a call from the long waiting Seers of past ages, to a body that had been many, many, years in process of preparation, to go out into the world and make ready a still larger body for the receipt and dispersion of vast revelations. Ten years ago there came another call from the same Seers, to the faithful of the first body, to stand ready to deliver to the world the message they brought and assist the people who would accept that message to recognize the Messenger when he comes. Within the last year that message has been deciphered and has been prematurely delivered by some whose inner ears were partially opened, and who, therefore, caught some portions of it when it was first delivered to its custodians.

We who send the full message to you were of the first and second bodies before mentioned. We do not claim for ourselves anything that you may not have if you will fulfill the necessary conditions. We only ask you now to review your own past spiritual experiences, the instructions or interpretations of your own pastors or teachers, the revealings of your own higher selves as to the necessity, probability, and possibility, of a return to earth of the great soul called Jesus of Nazareth, according to his own prophecy; and also, ask what is the possibility of your recognizing him or any other great soul with no more knowledge of the nature or substance of the soul or body in which he must come than the average person possesses? When one realizes that he would not be able to recognize his own father or mother without previous

association and mutual experiences, the difficulty in the way of the recognition of a Saviour or Avatar, without adequate preparation, is obvious.

Not all the paraphernalia of the heavenly spheres, the sound of trumpet or voice of angel would prove the identity of such an one; for we are told the satanic emissaries could make use of similar means. Something must be done to or within us individually to make such recognition possible and, according to the words of the message we bring to you, it is quite possible to make such preparation for the coming Christ, and to make it first in our own hearts.

Do not let any one persuade you that you must sever your connection with your own church, your own family, your own people in order to make such preparation. It is the whole world and all the people of that world that the Christ desires to gain for the kingdom of God, not merely a fraction of it. Turn to and help to carry the message into all corners of the world and so prepare yourself for recognition of the "man of the hour," for in the carrying mayhap your own eyes and ears will be unsealed.

THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

Sent forth from the Temple of the People, Halcyon, California,
DECEMBER, 1909.

THE CAUSE OF FAILURE.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXXIX.

How many of your number have ever fathomed the underlying cause of some individual, family, or national effort to thwart the execution of any commonly accepted social or religious custom or law?

How many realize the futility of pitting your individual, feeble will and desire against cosmic or national Will and Desire?

You may be able to convince yourself that you are entirely in the right, and that the great majority are in the wrong, if so be you are involved in a controversy where such a question is called up; but you know you are merely trying to deceive yourself and others if you attempt to justify some personal social or religious offense, by loudly claiming the right of the individual soul to "lead its own life in its own way," regardless of the effects of its actions upon others.

You know that the soul impulse of the great majority—that interior force sometimes designated "the public conscience"—working for the greatest good of the human race, has been evolved by means of the blood and the sweat of uncounted millions of human beings—your own forebears—men and women who have gone down into the depths of hell, and who finally crawled out of those depths, shorn of everything that had formerly been held precious in their sight, and who, because of what they had suffered, had been made ready to stand at the foot of the cross of sacrifice, with arms extended in pleading to their descendants—to you and to me—that we spare ourselves and those that will follow us the needless stain, the perfectly avoidable agony, that would surely result from contemned and broken law.

When one realizes that he must pass in review before all these "souls crucified," as a rebel against established law and order, on his way to the commission of some act, which if indulged could only momentarily satisfy the changeable part of his lower nature—some impulsive act induced by the opinion he is holding at the moment—it is evident the underlying cause for the commission of that act is something deeper than the revolt against seeming injustice and wrong; and that cause lies at the base of his human nature.

There is much said in these days regarding "the rights of man," and the "Free Soul." My children, there is no such thing or creature in the Universe as a free soul, and there never has been, or ever will be such a soul. Back of all desire or demand for freedom, in the case of every normal human being, there is a still deeper desire, or more correctly speaking, a deeper aspiration—a louder cry for a personal recognition of and a closer unity with God—the Over Soul; a desire to combine individual strength with the energy generated by others, for a definite purpose, and we never can reach such unity as we desire while we willingly tread under foot the rights of the companion souls who are struggling along the path, it may be with us, crying to us to sustain them in their hour of peril.

We never can reach conscious unity with all souls until our feet are firmly fixed on the sacrificial stone at the foot of the Altar of Crucifixion; and I say emphatically, from the depths of whatever knowledge and experience I have gained with the human race, that not a single well developed, mature soul can truthfully deny its knowledge of its responsibility for others, when it bravely faces itself in the silence of its own divinity, however much it may desire to do so.

It *knows* that as long as another fragment of itself is liable to be worsted in the great fight, by anything it individually has done or left undone, or may do, that sacrificial stone will stand silently pleading for a victim, and until that victim, itself, is ready, its way to the throne of power is blocked.

Understand me, I speak not of such instances as those which occur when awakened conscience arouses the desire of a nation or a body of people for justice, and from the demand wrought out from a divine impulse, there arises an overwhelming determination to right a national or social wrong, to free a slave, to overcome the soul-killing, life-sapping lethargy, which sometimes seizes upon a whole people.

I speak of the selfish or corrupting desire of one or more, people to overrule some long established, wise, beneficent purpose, or law of a nation or race, and when unlicensed, unlimited freedom for one, means abject slavery or unnecessary woe for others who are to come after them.


If you will seek out the basic reality, the fundamental law, upon which even the most corrupt nation or race was founded, you would find that law true to nature, and to nature's God.

Had it not been so, the nation or race could not have existed for a single century; and only in accordance with a certain measure of obedience to that law, even though such obedience were rendered by a limited number, could that nation or race have any true and normal, sustained growth. You find this exemplified in the legend of the destruction of Gomorrah. Could even one righteous man have been found in the city, it might have been saved from destruction.

When the demand for such an one comes from God, think well, if you are tempted to teach that any man has the right to overrule the laws and customs of his people for his self-interest, lest you urge on a day in which there could not be a single righteous, law-abiding man left in any body of which you are a part, and that body be doomed thereby.

True it is, that "in freedom lies thy strength," but that freedom is the release of the soul from the ancient bondage of the lower self.

Having paid the price demanded by the Higher Self, by perfect obedience to the law it had previously broken, the soul is free indeed, free of all things save the Law; and having become one with the Law, through that perfect obedience, it is its own lawmaker thereafter.

H—

GRIEF'S RECOMPENSE.

The child grieves for the broken toy,
Old age for comforts fled,
And middle age hath grievous wrongs,
And sorrow for the dead.

Earth-lives are links in destiny,
A purpose to fulfill;
Each joy or grief, refining fires
To do the Master's will.

To mould the soul to symmetry
Hard lessons must be conned;
Each phase of life is requisite
To fit for what's beyond.

A respite earned for tasks well done
Through all the earthly years,
The strong soul calmly passes on,
There's work on inner spheres.

—HELEN FIELD COMSTOCK.

The Temple Artisan

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EDITORIAL MIRROR.

The Temple of the People is another name for the Church of Light that is now arisen to send out a great message and do a vital work in and for the world of Humanity.

To All Templars:

Bear thou the Sacrifice into the Heart of the Great World-mother. Learn to Labor and to wait until perfect Balance be gained in Infinite Love.

"But if the building and occupancy of this city be deterred, so also will be the evolution of the people themselves and mankind as a whole, for nowhere else on the surface of the earth can be verified the predictions of the discovery and use of the new Dynaspheric force which will revolutionize all Industry. In no other city can the next Avatar make his appearance among men on the physical plane. The reappearance of the last Avatar is already an established fact on the astral plane. It will become one on the physical plane when a place and a people are prepared for Him.
* * * This necessity is one of the surest warrants of the final success of the plan outlined."

—Master, in *Temple Teachings. Second Series.*

Three great fundamentals run through the Teachings of the Temple: namely, The Unity of all Life, the Brotherhood of all Souls, and the Centralization of all Being and Forces in the One Supreme Being or Force.

On these basic lines, pend, depend, and interdepend all the laws, teachings and truths which make up the grand synthetic system of Temple Science, Philosophy and Religion, revealing not only the laws of spiritual life, but showing how those laws have their exact correspondence on the physical and intermediate planes, and in all fields of action, human and divine.

A philosophy or a religion which does not have its root in the *soil of the commonplace* of human life, and dignify and exalt that life by the natural influx of inner soul light and love—thus raising the humdrum commonplace to express both the beautiful and useful, which expression is the true art of living—is not a philosophy or religion founded on natural or divine laws.



The great economic mission of the Temple is to bring down the highest spiritual truths to a practical expression in the household, the city and nation, in the field, farm, workshop and school-room, where, freed from sordid commercialism, the ideal becomes the practical and the practical, the ideal.



On another page of this issue of THE ARTISAN under the title "From the Place of Silence," goes forth a message to the peoples of the earth of tremendous import. The great *fact* in that message was entrusted to the Temple ten years ago, but was kept strictly within the knowledge of the inner orders and degrees. Now we are bidden to send it forth to all the world. The INNER FORCE of the great fact has been, is, and will continue to work in the life of humanity until the appointed time arrives, and the FACT will become more and more apparent in the consciousness of the race as that time nears—for this Truth belongs to the SOULS of men where knowledge is *real*, not relative. Be thou prepared when the hour shall strike!

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 68

THE CHRIST LIGHT.

How many dear children have heard the story the angel sang to the listening shepherds so many years ago?

"Behold, I bring you good tidings of great joy, which shall be to all people."

"For unto you is born this day, a Saviour, which is Christ the Lord!"

So many, many, children have heard it, and how the child Christ, with its great wondering eyes, lay in the stable with its mother and the oxen, that we could not count them were we to try.

But how many children understand just what that story means? Let us see if we can find its true meaning.

How could it be, do you suppose, that one little child could come to all people in this wide world? How could it be that every one of us no matter who or where we are may look into those baby eyes, may see the holy light about its innocent face and know that every word of the angel's song is true, and that unto *us* a child is born, just as truly as it was given to the holy mother, father, and the gentle shepherds of long ago. Would you like to know how that could be? Does it seem impossible to you?

Before you can understand you must quite forget to think about any little child that you may have ever known or seen and only think what it would mean to you to be a very, very, very, little child yourself, and what would be the very first thing you would feel as you first opened your eyes upon this world with all its people and all the things around about them.

Perhaps you think you might be frightened, or that you might be lost in wonderment of everything you saw and just want to look and look and look.

Maybe you would feel that way after you had been awake a little while, but if you could make yourself still a little smaller and catch your very first thought, wouldn't it be more like this?

Oh, how very small I am, and oh, what love has been given to me, and oh, how I wish I could share it all with every one and everything I see!

And then, maybe, you would lie back and rest in your dear mother's arms and sleep a sweet sleep of peace and dream of the wondrous things you had seen, and how you could best share your love when you woke again.

If you can do all this, if you can imagine yourself so small that you would seem to yourself as nothing, then you will understand what the angel meant by bringing the good tidings to all people; for if you can do this every one else can do it also.

More than that will happen too. You will be able to see the Child, itself, for you will have forgotten all about your own self and in every one you meet the baby eyes will look out upon you and say to you:

"Unto you is born this day a Saviour, which is Christ the Lord."

But maybe, even if you know these things to be true you will think they are very hard to do and that we can not help but think of ourselves sometimes.

You are right. It is very hard to forget ourselves, and not to want things for ourselves, and we can only learn to live for others by trying more and more each day, and that is what the Christ Child, that the angel told about, came to teach us.

He showed us how we could forget ourselves and learn to know Him by doing things for others. He told us that whenever we were gathered together as little children, He would be with us, as He was with the shepherds and the wise men of old when the star shone brightly overhead.

He comes to playing children when one gives his first choice to another. He comes to hungry boys when one gives his apple to his brother. He comes to little girls when they accomplish some difficult task or think some pure white thought,

He comes to the tiny seeds when they burst through their hard coverings and send out the first signs of life. He comes to the black soil when it forms itself into the bright shining crystals. He comes to the beautiful butterfly when it breaks the walls of its chrysalis and spreads its delicate wings for flight. He comes to the arching sky when the tender lights of morning dispel the darkness of night. He comes to all Nature whenever it opens its heart to Him.

He comes to you and to me and asks us to let Him enter, and whenever we give Him welcome and tell others of Him, His glory shines round about us.

As soon as all people welcome Him and make room in their hearts for Him the angel multitudes will sing again, praising God and saying:

"Glory to God in the highest, and on earth, peace, good will toward men."

TEMPLE ORDINATION SERVICE.

The Templars at headquarters will have good reason for remembering Thanksgiving day, the 25th of November, 1909, for many days to come.

On the morning of that day at eleven o'clock the first Ordination of the Order of Guardians of the Temple of the People occurred, whereby the Guardian-in-Chief and Official Head took upon themselves the obligations of the Order so established.

These obligations taken in public were in reality an exoteric ratification of obligations assumed in the first few years of the establishment of the work, which has advanced to the point where

the Order of Guardians, corresponding to that of the Ancient Order of the Priesthood in its original purity, has become a necessity for many important reasons, exoteric and esoteric, among which is the right to officiate in certain legal ceremonies.

The first function of their office will surely be a beautiful memory to them for it consisted of a performance of the marriage ceremony between two of their dearly loved comrades, Miss Grace Tanquary and Mr. Sydney N. Hillyard. The ceremony took place immediately after the conclusion of the ceremony of Ordination. The marriage service of the Temple is a very beautiful, simple, yet expressive ceremony, and in this instance carried more than its usual amount of spiritual and material blessedness.

BOOKS.

"Jesus, the Last Initiate," by Edouard Schure, is a graphic account of the Great Teacher, His early training and initiation by the sect of the Essenes, depicting Him as the Master of all occult wisdom, who summed up and interpreted to all mankind the doctrine of the ancient mysteries, and opened the way of regeneration to all his followers. The excerpts below will give some idea of the book:

"The Order of the Essenes constituted in the time of Jesus the final remnant of those brotherhoods of prophets organized by Samuel. The despotism of the rulers of Palestine, the jealousy of an ambitious and servile priesthood, had forced them to take refuge in silence and solitude. They no longer struggled as did their predecessors but contented themselves with preserving their traditions. They had two principle centres, one in Egypt on the banks of Lake Maoris, the other in Palestine, at Engaddi, near the Dead Sea. The name of Essenes they had adopted came from the Syrian word 'Asaya,' physician—in Greek, therapeutics, for their only acknowledged ministry with regard to the public was that of healing disease, both physical and moral. They studied with great diligence," says Josephus, "certain medical writings dealing with the occult virtues of plants and minerals."

"Some of them possessed the gift of prophecy, as, e. g., Menahim, who had prophesied to Herod that he should reign. 'They serve God,' said Philo, 'with great piety, not by offering victims but by sanctifying the spirit; avoiding towns, they devote themselves to the arts of peace; they are all free and work for one another.' The

rules of the Order were strict; in order to enter a year's novitiate was necessary. If one had given sufficient proof of temperance he was admitted to the ablutions, though without entering into relations with the masters of the Order. Tests extending over another two years were necessary before being received into the brotherhood. They swore by 'terrible oaths' to observe the rules of the Order, and to betray none of its secrets. Then only did they participate in the common repasts which were celebrated with great solemnity and constituted the inner worship of the Essenes. The garment they had worn during these repasts they looked upon as sacred and to be removed before resuming work. These fraternal love feasts, primitive form of the supper instituted by Jesus, began and ended by prayer. The first interpretation of the sacred books of Moses and the prophets was here given. But the explanation of the texts allowed of three significations, just as there were three degrees of initiation. Very few attained to the highest degree." * * *

Among the Essenes, the brothers, properly so called, lived under a community of property, and in a condition of celibacy, cultivating the ground, and at times educating the children of strangers. The married Essenes formed a class affiliated and under subjection to the other. Silent, gentle and grave, they were to be met with here and there, cultivating the arts of peace. Carpenters, weavers, vine-planters or gardeners, never gunsmiths or merchants. Scattered in small groups about the whole of Palestine, and in Egypt, as far as Mount Horeb, they offered one another the most complete hospitality. Thus we see Jesus and his disciples journeying from town to town and from province to province, and always certain of finding shelter and lodging. * * *

"In three days I will destroy the temple, and in three days I will build it up again." This was said to His disciples by the Son of Mary, the Essenes consecrated as the Son of Man, i. e., the spiritual inheritor of the Word of Moses, of Hermes, and of all the former sons of God. Had this bold promise, the word of the initiator and initiate, been realized? Yes, if consideration be taken of the consequences which the teachings of the Christ, confirmed by His death and spiritual resurrection, have had for humanity, and all the consequences his promise holds over a limitless future. His word and sacrifice have laid the foundation of an invisible temple.

* * * *

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TEMPLE ACTIVITIES AND NOTICES.

With the Ordination of Francia A. La Due and W. H. Dower to the position analogous to the Priesthood in orthodox churches the Temple at once takes a higher status before the world. This ordination confers all the rights of priestly functions, including the solemnizing of marriages; etc., according to the laws of the State. The Ordination Service was solemn and impressive and was given by the Masters for the purpose, thus making it an ordination under the Great Lodge.

* * * *

Immediately after the Ordination, the marriage of Comrades Grace Tanquary and Sydney Hillyard was solemnized, both of the newly ordained ones officiating according to the Temple marriage rites. Resident Temple members were present at the ordination and marriage and the good will of all, with the Temple blessing, should impart a strong force of helpfulness to our newly united Comrades in all their high and earnest aspirations and efforts to help the Temple and the Masters uplift humanity and all human conditions. It is to this end that their lives have been unified and dedicated.

* * * *

Comrade Mrs. D. A. Munger, of Palo Alto, dropped in on headquarters on the 24th of last month and remained several days.

* * * *

The Temple Builders gave a Thanksgiving entertainment at Hiawatha Hall, Sunday evening, November 21st. The program consisted of four plays of one act each, all embodying a principle of co-operation according to the Temple philosophy.

Carl Dower, of Syracuse, N. Y., nephew of Dr. W. H. Dower, is at the Halcyon for the winter.

* * * *

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